AN INSTRUCTION TO JUDGES & LAWYERS,

That they may act and judge as the Judges did of old, and that they may see how they are degenerated from them that judged at the first, and that in reading this thorow, they may see what hath been lost, and how they may be restored by the power of the Lord, into that which the Iudges were in at the first, and that without money or reward justice might be done. And how people have bin put to death for that which they should have restored, or been sold for their theft; and how the owners and the thief hath been wronged since the Iudges of old. And also concerning Bills and Writs which hath been the *Form*, but not of *sound words*, they having more in them and charging more upon the people then what is truth, which hath been contrary to the Law, *So say, and and so do.*

And concerning the poor mans cry, who knows his matter and business himself, and is able to speak to it (according to the Law of Equity which is grounded upon Reason) without hiring a Councellor or an Attorney.

Given forth to the intent men might consider these things, and come to the life of God, and live as at the first, that Justice might run down, and Truth and Righteousnesse may be set up. *G. F.*

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Inſtructions to Judges and Lawyers, &c.

THe Law came by *Moſes*, given forth from God, added becauſe of tranſgreſſion, which went over all tranſgreſſors, which was the higher power, a terrour to the evil doers, a praiſe to them that do well, not made for the Righteous, but for ſinners; and this Law was perfect and endures for ever, according to that of God in every man which is tranſgreſſed, which power the ſoul muſt be ſubject to, that is immortall, and all the Lawes among the heathen was called inventions of the heathen which was not received from God.

The Law of God was, he that ſmote a man that he died ſhall be ſlain for it: if a man lieth not in wait, ſo that God delivereth him into his hands, then I will appoint him a place whether he ſhall fly; If a man ſteal an ox or a ſheep and kill it or ſell it, he ſhall reſtore five Oxen for an Ox, and four ſheep for a ſheep, and not be hanged for it. Now the Law of God doth not ſay that a man ſhall dye for the Ox, or for the Sheep, but reſtore, and if he have not wherewith, he ſhould be ſold for his theft, and he ſhould make full reſtitution. If a man burn another mans field of ſtanding corn, he ſhould make full reſtitution, and thus the judges was to judge.

And *Moſes* the chief Magiſtrate had this Law, and for all manner of treſpaſſes, for Oxen, Aſſes, Sheep, Raiment, loſt things which another challenged to be his, both parties ſhould be brought before the Judges, and whom the Judge ſhould condemn, he ſhould pay double to his neighbour, and he ſhould make full reſtitution; and the King was to give himſelf to the reading this Law of God, and the Judge was to judge according to it, not for gifts and rewards which blinded their eyes, for God who is a Judge among Judges, who gave forth his Law, when the Kings

& the Judges transgreſſed his Law, he caſt them out among the heathen; and ſo men and people by the Law of God was not to dye for ſtealing of cattel or mony, but reſtore four fold, five fold, or ſeven fold, or double, this was the Law that was juſt, or if they had not wherewith, they were to be ſold for their theft: here the thief had ſpace to repent, and here the poor people who had their goods ſtolen away from them was no loolers, but to hang the thief, he hath no ſpace to repent, and the poor man that hath his goods ſtolen away may be undone if it be not reſtored; now if this be not out of all equity, judge you?

Now the Apoſtle who Preached Chriſt the end of the Law ſaid, *Let him that ſtole ſteal no more, but labour in the thing that is good.* Now here was the Law among Chriſtians, he did not ſay hang him, (but gave him ſpace here to repent) neither did the Law bind the man that loſt his goods to be at the charge to proſecute the thief to death and looſe his goods both.

And the Apoſtle told the Jewes that the Law was good in its place, and was made for murtherers & man-ſlayers and thieves, &c. and he puts a difference betwixt this, and the Gentiles inventions; now if the Judges in *Iſrael* ſhould have hanged all for ſtealing Cattel, or Corn, or Money, or cloathes to the vallue of 13 d. and not the owners have the things ſtolen reſtored them again, would not the Prophet have cryed out of them, *their hands were full of blood*, they had caſt the Law of God behind their backs, and they had neither mercy nor equity? and God turned them among the heathen that be in the earth, that will deſtroy a mans life for the creatures, for cloaths, for money; And is not this a proof that whole Chriſtendom which puts men to death for Cloaths, for Oxen, for Aſſes, that they be out of the Law of God and the Goſpel both, among the Heathen, and worſe then the *Jewes*? for life was for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, ſtripe for ſtripe; now this was the Law of Equity, now if they ſtole other creatures, money, or Oxen, or Sheep, they were to be ſold

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for their theft, and bring ſeven fold, or four fold, or five fold, or double back to the owner they had ſtollen from, and if he had it not, he was to be ſold for his theft, and not to be hanged for it; And this was the manner of the Judges judgement at the firſt: Now when the things ſhall come to be reſtored as they were at firſt, and the Judges as they were at firſt, no man ſhould die for Cattel, for money, for goods, the Judges would not hang them, but make all the thieves go to reſtore to them that they had ſtollen from, by four fold, or five fold, or ſeven fold, or double, and make them to make full reſtitution; if they have not wherewith, to be ſold for their theft, then it ſhall be ſaid that the Judges hands are not full of blood, but that they are reſtored as they were at firſt; and thus they muſt judge without gifts, which hath blinded their eyes, and doth now blind their eyes, without rewards, without reſpect of perſons the rich or the poor, but judge equall judgement; Now how can it be ſaid but that their hands are full of blood; judge. And Kings that thus make a Law, that men ſhall proſecute men to death that have ſtollen things from them, or elſe be guilty of theft, and they loſe their goods, and the thiefe loſe his life, and have no reſtitution, and then they judge for Oxen, for Aſſes, for Horſes, for money, for cloaths, to the value of thirteen pence, will put men to death, will hang them, which according to the Law of God ſhould be reſtored ſeven fold, or five fold, to thoſe from whom they have ſtollen, which this would make men beware of ſtealing, and break down the ſpirits of men, and if they had not wherewith, to be ſold for their theft; for God ſaith, If a thief be found breaking up, and he be ſmitten that he die, if the Sun be riſen upon him, there ſhall be blood ſhed for him, for he ſhould have made reſtitution and not taken away his life. Mark that ye Judges how ye differ from them of old, and from the law of God: Now all ye judges that ſhed the blood of men for their theft, who have not ſhed mens blood, is not all your blood to be ſhed for them, and to be required of you by the Lord God in the whole Chriſtendom? and will not God

come upon you and execute his Law if man ſhould not; for you by the true judgement of the Law ſhould have made them have made full reſtitution to the owners, not to have taken away their blood, except they had taken away blood; but if the thief be found breaking up, and be ſmitten that he die, there ſhall be no blood ſhed for him, if the Sun be not riſen upon him. Now hath all the Judges been as at the firſt, that hath taken away mens lives, and hanged them for ſtealing of Cattel, goods or mony, corn, Oxen, ſheep or cloaths? and have a Law that they ſhould proſecute them to death that the goods were ſtollen from, and the owners hath had no reſtitution; and hath taken away the thives life, or that he ſhould be guilty of theft, and the Judge would not let the thief live to reſtore? Now can any man living in the Law of God, or in Chriſt the end of the Law the Apoſtles doctrine uphold ſuch things which ſaith they muſt reſtore four fold, or ſeven fold, or five fold to the owners; and which ſaith let him that hath ſtole ſteal no more, but labour in the thing that is good? is not this the Scripture, the Law of God, and the Apoſtles Doctrine? and them that will kill and hang, and cauſe others to proſecute to death them that hath ſtollen Cattel, money, & goods; and the law ſaith he ſhall not die for ſuch things, no blood ſhed for him; if the thief be killed, and the Sun be riſen? Now muſt not their blood be ſhed, which cauſeth blood to be ſhed? Doth not blood touch blood? Is not blood for blood, wound for wound, ſtripe for ſtripe, and life for life for a thief, except it were in the night? and hath not all theſe Judges that have been up, and Kings put men to death, and taken away their blood, and hanged them for ſtealing Oxen, Aſſes, Sheep, money, cloathes, robbing houſes, ſince the Judges was not as they were in the beginning, which hath not cauſed thievs to reſtore double, four fold, or five, or ſeven fold; if they have not wherewith, to be ſold for their theft; and let him that hath ſtollen ſteal no more, but labour in the thing that is good: But firſt how can he reſtore four, or five, or ſeven fold, when ye hang him? or can he be ſold

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for his theft, and ſo that he might come to repentance? and how can he that hath ſtole ſteal no more, and labour in the thing that is honeſt, and follow the Apoſtles Doctrine when you hang him? will not here all the righteous Judges riſe up in judgement againſt you, and all the true Apoſtles and Chriſtians, and judge you to be among the Heathen, and ſee you to be contrary to the Law and the Goſpel? and hath not all theſe things got up ſince the Apoſtacy from the Apoſtles, and the Judges as they were at the firſt? And hath not all theſe Judges riſen up contrary to that? And is not all theſe actions practiſed in the whole Chriſtendom? And muſt not all theſe things be reſtored, as they were in the beginning (which hath been loſt) into the right order, and manner of right Judgement, equal and juſt, righteous and meaſureable, that the life of the Law ſhould be known, and the equity of it, and the righteouſneſſe of it, and the Apoſtles Doctrine Preached which was the end of it? and ſhould not the Chriſtians live in more mercy then the Law? and do not they live contrary to the Law, worſe then the *Jewes* which you uſed to ſay were hard-hearted, who takes away mens lives for ſuch things as goods and Cattel? Is not this crueller then the Law, crueller to the thief, crueller to him that the goods were ſtollen from? are not theſe the Judges that do ſo that are called ravening Wolves? and how can you differ from the Heathen in this, who will kill, hang one another, knock one another on the heads for goods, and earthly things? which was not the Law of God which went over all tranſgreſſors and treſpaſſes, and meaſured equally, and was for the ſubduing of mens wills that acted unequally, and the righteous Judges among men God honoured, and the Kings was to give themſelves to the reading of this righteous Law of God; and is not this Law of God caſt behind Kings and Judges backs, and Rulers in the whole Chriſtendom? And do you not think you would ſlay mens thieviſh natures to let them live and reſtore four, or five, or ſeven fold to the owner from whom they ſtole? or if they had it not, to be ſold for their theft? was not this the way to convince them, and to bring them to repentance?

tance? but to take away their lives and kill them contrary to the Law, and bid them ask mercy of God, and you give them none, nor the Law, are not you contrary to the Law, cruel? and doth not these actions shew that ye are neither according to the Law of God nor the Gospel, to hang thieves and not let them restore to whom they had stollen from? or if they had not wherewith, to be sold for their theft? and he that stole steal no more, but labour in the thing that is good? Now is not this Law and Gospel? and are not you out of this in the whole Christendom, and found among the Heathen, that will knock men on the head for stealing goods, Cattel, money; and not suffer them to live to make restitution, or to be sold for their theft, to labour in the thing that is good? So are not all your mercies here cruel, and judged with Law and Gospel? So the Lord open your understandings that you may come to see and feel these things in these Ancient of Dayes, in which the Lord is restoring things as they were at the first, and bringing things to passe that hath been past, and letting see what hath been lost, and recovering things as they were at the first, and giving judgement on the contrary; and now shall men be judged according to the Law and Gospel: Therefore now I would have all men to repent every where and do so no more. Let these things that hath been past be sufficient, and ye Judges in the whole Christendom, and Law-makers that makes Laws to take away mens lives for Creatures, hath invented laws of your own contrary to the Law of God, and not made them that men should restore, or be sold for their theft, or steal no more, but labour in thing that is good, according to the Gospel; and you Judges that hath executed these Lawes, and you Kings that hath made and caused them to be executed, you have not given your selves to the Law of God, but to your own inventions, and acted unrighteously, unmeasurably and unequally; if the blood of all you Judges and Kings should be equally required for all the blood of the thieves, and do ye think it will not be required at your hands who have thus acted contrary to the Law? And you measured by the

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Juſt Law of God, and found out of it, which is as you will finde a ſharp School-maſter, and your ſelves mingled among the heathen, who hath taken away the thieves blood and not cauſed them to make reſtitution, and ſo wronged the thief, and wronged the owner they had ſtollen from; and ſo wronged your ſelves, and are Judged by the Law of God: It was ſaid to the Judges they ſhould not do unrighteouſly, no unrighteous thing in Judgement, if the Judge had cauſed him that had goods ſtollen to proſecute the thief to death, and taken away the thiefs life for goods, and not have made the thief reſtored and ſaved his life, they had done unrighteouſly in Judgement, and not righteouſly; Thou ſhalt rebuke thy neighbour, and not bear his ſin; Now this was the Law, and he did not impriſon them that did rebuke theſe openly in the gates, as the Chriſtians do now; for them that rebuke ſin in the gates, rebukes his neighbour, and will not bear his ſin; the Magiſtrates now will caſt them into priſon, *Levit.* 19. You ſhall keep all my Ordinances; Now do not you all break all the Ordinances of God, and put men to death for that which they ſhould reſtore, or be ſold for their theft? Do not all you Judges and Kings break the Ordinances of God, that kills them, tramples upon them, and caſts his Law behind their backs? and doth not this ſhew how darkneſſe hath ruled among Judges and Kings of the Earth, ſince they have not been reſtored as they were at the firſt? All you Magiſtrates and Judges that hath not Judged as they did Judge at the firſt, and ſo fallen into the Heathens ſpirit. And will not the blood of the thieves be upon you all in the whole Chriſtendom, who hath not been as the Judges and chief Magiſtrates was at the firſt? but hath taken away the blood of thieves for the creatures, which ſhould have reſtored double, or four, or ſeven fold for their theft. You have been contrary all to *Moſes* and them that was in the beginning, and deſtroyed mens lives which you ſhould have ſaved them to have reſtored to them which they had wronged, and that was equity, if not, to be ſold for their theft until they had paid it; and him that had ſtole, ſteal

no more, but labour in the thing that is honest, and this is equity, and like law and Gospel; so reform and come into that which doth restore, ye that be in the things that be lost for God is restoring people into things as they was in the begining who is come to judge: *Solomon* who was a King said *before honour was humility*; Now all Kings, Magistrates & Rulers upon the earth, before they have honour they must have humility; not that which is feigned, but that which is good and pure, not like the fury of *Nabuchadnezer*, not like the brittle Christians that not dofling of the hat will confound all Religion, Church and profession; and if they will not give them that; they shall have no justice; now here is buying and selling Justice, not giving them it because they will not give them the hat; Now the hat worship, that honour, that *Idol* is set up by transgressors; But men that be in the Law of God which is over transgression, which the Soul must be subject to they mind not the hat, but the Law, to bring every soul to be subject to that which is the higher power and not the hat; and there is the humility where the soul is subject to the higher power which is immortal, and the soul which is immortal; and so all worship set up in the transgression out of truth; and honour that is worldly and comes to dust, which men in the transgression cals civil, if they give them the hat it is a civil thing; it pacifies the rage of the transgressor, give him his Idol the hat, set up by the transgressors; but break down his Idol, and bring him to the witnesse in him to seek the honour which comes from above, from God, and turn him from the honor that is below, which God wil stain and lay in the Dust; and not give him this, the hat honour, hat worship, hat humility, and he will rage.

But now before this honour which is from above, is the humility; and so that which is civil and leads into the civility destroys that which the transgressor sets up, and that which he would have, which is not civil, for that keeps but up the peace of the wicked, which must be broken, which stands in the feigned humility which is below; but the hat honor, the hat worship which hath his honor below, and

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the feigned humility gets their honour from below, and the true humility is before the honour that is from above that turns from transgression; so all that would have honour they must not be furious nor passionate nor envious, for that is the fruit of the Heathen; they must have the humility before they have the true honour that is from above, which stains the other, and that which brings to the true humility; and that which brings men to the true humility, leads out of the transgression to the principle of God in them, and that all must come to, before they come to the Law of God which is equal, righteous and perfect, and goes over all transgressors, and lets them know the higher power which receives not honour of men; how can you believe that receives honour one of another, and not the honour that cometh of God onely? so there is the mark of the unbeliever: For how can you believe that receive honour one of another, and not the honour that comes from God onely; so they that receive honour one of another are in the first *Adam*, which was in the transgression, and doth not receive the light which Christ Jesus hath enlightened them withal, which will not receive honour from men, and the hat is an honour from below among men that are in the transgression, one of the transgressors Idols, which that must come to the dust which looks for it, and the hat both; and if they have not the hat civility, that nature will rage; so civility doth not come out of that ground, but it comes out of that ground which is out of the transgression.

Job was a Judge and Judged in the Gates, and broke the Jawes of the wicked, he was legs to the lame, eyes to the blind, a help to the helpless. *Elihu* saith to him who was a young man, *I am full of the matter, the spirit within me constrains me*, And to the rest of his friends, *Hear me, I pray you accept no mans person, neither let me give flattering titles to man; for I know not to give flattering titles; for in so doing my Maker would soon take me away.* Now mark all ye that give flattering titles to men, and know how to give flattering titles to men, are not ye contrary to *Elihu*? did he speak a lie when he said his Maker would take him away

in ſo doing? And is not all theſe flattering titles? And people hath learned to know how to give flattering titles to men, and one to another; contrary to their Maker, contrary to *Elihu*: and doth not the Maker take you away, ſweep you away, who hath given up your ſelves to learn to know how to give flattering titles one to another? And is not this to pleaſe men? which if the Maker take them away for ſo doing, is not he againſt it? *Job* 32. Therefore beware all ye that are giving flattering titles to men, or a knowing how to give titles to men, leaſt *your Maker ſuddenly take you away.*

Now ſuch as fines people becauſe they cannot ſwear, and will not take an Oath, but obeyes Chriſts command, who ſaith ſwearing was in the old time; and that they ſhould perform their Oath to the Lord; but I ſay unto you now, Mark, now are you come to this, now, *ſwear not at all, but let the communication be yea, yea, nay, nay, whatſoever is more cometh of evil; and above all things my brethren ſwear not at all,* not by Heaven, not by Earth, not by any other Oath, leſt you fall into condemnation; but in all your communication let your yea be *yea* and your nay, *nay*; for whatſoever is more then theſe cometh of evil. Now you that compel, and fine and impriſon the Brethren which keeps the commands of Chriſt, and cannot ſwear, and are the believers that cannot come into the condemnation among the ſwearers, are ye not all falſe Chriſtians? have a name but are dead from the life, and ſuch as have trampled upon Chriſts command and the Apoſtles; denies both their Doctrine, and doth not his will? are you in him that hath all power in Heaven and Earth given unto him? Are you not all fallen into condemnation, according to the Apoſtles Doctrine? is not Chriſt the end of *Moſes*, the Prophets, *Abraham* and *David*, and before they was that ſware, and redeems men out of ſtrife, in whom the Oath is the end of controverſie? Muſt not the Angel that ſwore bow to Chriſt who ſaith *ſwear not at all*, who hath all power in Heaven and earth given to him? Therefore all ye Magiſtrates upon the earth that hath fined the brethren, and impriſoned men becauſe they

they will not break the command of Christ, and transgress the Apostles Doctrine, and come into condemnation; But are at *yea, and nay in their common occasions*; and whatsoever is more then these is evil; and you are not onely transgressers of the Law of God and Christ, but are compellers of others to break the Law of Christ; and imprisons others and fines them if they will not; which they are ready if you will have any more then *yea and nay*, of the Saints and brethren, to give the word of two or three witnesses, that so the word might be established; for Christ which was before Oaths, which was in the old time, and is the end of oaths, saith that *in the mouth of two or three witnesses every word should be established*; so saith the Apostle, who commands the Brethren, *above all things swear not at all*; and tells them the danger, least they fall into condemnation; but in all their accasions keep to *yea and nay*, for whatsoever is more then these comes of evil; and men should be judged according to the Gospel when the secrets of all hearts should be revealed, and God will judge the World by the Man Christ Jesus, whom prepared and ordained, who is come to Judge the World in the righteousnesse, God will Judge them in equity according to the Law; for that is equity; who hath commanded yea and nay in their common occations.

Now you that make Acts for prophaning the Sabbath day, to make a fire, to gather sticks, to gather meat on that day was a prophaning that day, for there was one stoned to death, and this was the *Jews* Sabbath, called the seventh day. Now the Saints meet together on the first day of the week, Christ rising on the first day, & the first day of the week the Christians did not call the Sabbath; and so by your acts you corrupt Justice, stops the true Christians and the people of God from meeting together on the first day; and so contrary to the Act which saith they should not be hindred from meeting together to and fro to the worship and service of God, and they strain their goods, and take away Horses from them, and make havock of their goods, and spoiling, and carrying into prison contrary to

their own Law, and the practiſe of the Apoſtles, as though they neither regarded the Law of God nor man, and the *Inſtrument of Government* ſaith, *All that proteſſe faith in Chriſt Jeſus and own God, except they be Papiſt and Prelacy, except it be for licentiouſneſſe, though they differ in judgement, they ſhall be protected.* Now the corrupt Juſtices acts contrary to this Inſtrument of Government, and throws it aſide, and acts according to their own wills, and fines, and compells people to come the Steeple-houſe; and ſo in many places in this Nation are worſe then the *Jews* to the *Gentiles*, which did not ſo compel them, the Chriſtians after converſion, to come to their Temple, or Synagogue, or Offering, this is contrary to the Law of equity and Goſpel, compelling others to do that which they would not do themſelves; for would they be compelled to come to all other Chriſtians meetings? and this is to bring people into Wilderneſſes and to quench the ſpirit; Now the Law is to keep down mens wils; and that men ſhould not act in their own wills: if they do uſurp, and act Illegally, and unequally, and ſo become Tyrants, which the Lord rebukes for his elect ſake, and Judges, and cuts off: Now there is an act made *that if any ſhall ſpeak to a Prieſt that is called a Miniſter while he is going to the Steeple-houſe, or from it, maliciouſly or on ſet purpoſe, he ſhall be fined or ſent to the houſe of correction, or ſix Moneths impriſoned*; Now malicious wickedneſſe is to be ſtoped and Judged, and by this act corrupt Juſtices in their wils makes ſuch uſe of and deſtroys the liberty and order; comforting and edification of the Church; for if any thing be revealed to another that ſits by let the firſt hold his peace, *for you may all propheſie one by one, that all may learn and be comforted*, ſo that if any ſpeak as he is moved of the Lord God, or reprove a Prieſt for his pride, and lets him ſee when he errs in his Doctrine, going or coming from the Steeple-houſe, or among his people, he is ſent away to Priſon, as a malicious diſturber by the Juſtices and Prieſt, who hath got a company of ſwearers to ſwear the other did it maliciouſly or wickedly, and ſo are become Judges of their hearts, and ſo ſeeks to deſtroy the Authority of the Church which all

may

may ſpeak one by one. Ah poor people that you ſhould have no more inſight into things, for this is for ſtopping the word of God, and limiting the ſpirit, and againſt the Apoſtles Doctrine, and againſt the Church of Chriſt, and ſo holding up Antichriſts Church, and perſecution, that men ſhould have no more patience, but perſecute the people of God, that fears God, and ſpeaks his words; now, and if they were gain-ſayers to convince them, that they ſhould have no more Authority that calls themſelves Miniſters, but for goals and houſes of correction, who are *Cains*, and kills *Abel*, who have the marks of the falſe Prophets; who wears the Sheeps cloathing, the beaſt and Antichriſt, ſlaies and kills the Saints and brethren, who hath the ſpiritual weapons to wreſtle with the powers of darkneſſe, but the other wraſtles with fleſh and blood, and caſts that into priſon: And like unto the *Jews* that turned againſt Chriſt, and the Apoſtles of Chriſt, and the Saints; for the ſheep the Lambs, never killed, the Goats, and the Wolves, and worried them, but they got the Sheeps cloathing, whereby they might deceive and worry, tear and deſtroy, whereby they might be like the Sheep, having the outſide; ſo now, they are diſcovered from the Sheep by their fruits; & ſo by Juſtices have people bin compelled to go to ſteeple-houſes, and priſoned for not going, and priſoned for going, when they are moved of the Lord, and ſo men by this act have made a prey upon the innocent and the juſt, that many hath been priſoned, and whipt, and beat for ſpeaking the word of the Lord God, as they are moved of the Lord, freely as they have received, and not for ſtipends, and augmentations, and gleab lands. Then there is an act for *vagabonds, and ſturdy beggers*, and this the Juſtices have turned upon the righteous, for when the Sons of God, and his ſervants, and daughters, have been moved to reprove ſin in the gates; drunkards or ſwearers, or to ſpeak the word of the Lord in the markets, and reprove them for their cozening and cheating, and exhorted them to yea and nay in their common occaſions, they have taken them up and whipt them for Rogues and ſturdy beggers, the ſervants

and

and ſons and daughters of the Lord God; and thus the ſword is turned backward upon the righteous, and he that reproves ſin in the gate is become a prey. Now this Act would have often took hold upon the Prophets who went into the Temple, and cryed to the heads and Rulers, and declared againſt their ſins and tranſgreſſions, therefore take heed of making any thing as to hold up ſin and tranſgreſſion, or turning that upon them that is made for ſinners and tranſgreſſors upon the righteous which are ſent of the Lord to cry againſt ſin and ſinners, and to reprove them, and this act, by the malitious, would often have taken hold on Chriſt & his Apoſtles, who often went among the Jewes, to cry againſt their Synagogues, and Temple. Now if you ſay, it takes hold upon none, but upon the malitious and the wicked, then let none that are wicked execute it, nor the malitious, for the malitious will turn againſt the righteous, and ſuch quencheth the ſpirit of God in themſelves and ſtops it in others, and will follow and hold up that which God never commanded, and ſuch Prophets and ſhepherds, which are of the earth, and the worlds teaching for money and the fleece, ſeeking for their gain from their quarter, ſuch run, but God never ſent them.

And the laſt Parliament made an act, that ſuch *as denyed the Sacraments and the Scriptures to be the word of God.*

The Scriptures of truth are the words of God, as in the twentieth chapter of *Exodus*, *God ſpake all theſe words*, and Chriſt ſaith, my words, and *John* ſaith in the *Revelation*, *he that adds to theſe words*, and takes from theſe, (Mark) words not a word, and *Chriſt is the word* ſaith *John* in *Revelations*, who comes to fulfill the words of God, which was before the words was in whom the words ends.

And the words, Sacraments, there is no Scripture will hold them up but the Papiſts common prayer book, and that act will take hold upon the Apoſtles.

A Prieſt ſends for a Writ from *London* out of the Courts that ſuch a man muſt appear in his own perſon, and when he

he appeares in his own person, they will not take it for an appearance, but he must appear by an Attorney; now this is contrary to the Law, which is, *so speak and so do.* And the Priests will sue men and women in the Courts at *London*, and make them go, it may be, two hundred miles: the Priest doth not preach to them, they do no work for them, they have not hired them; and thus they will sue them for a matter of a groat or twelve pence, &c. as they pretend, whom they do no work for; and this is not equal nor righteous, nor according to the Law nor Gospel, which is equity; and that is not a Court of Equity that will give the Priest that: And the Priests put in their Declarations against them they have sued, whom they do no work for; and they will say in their Declarations, that he hath thirty loads of Corn, so many Pigs and Geese, so many loads of Wheat, and so many Kine, and this he puts in at the Courts at *London*; a multitude of lyes, when as he hath not a quarter so many, and some not at all, not a Pig, nor a Goose, nor a cock of Barly; and them that have such things, they will put in their Bill and Declaration three times as much as they have, and so this large Bill three times more then a man hath, the Priest puts against him he doth no work for; the poor man in taking a Copy of it, must give eight pence *per* sheet, and it may be the sheet doth not consist of above sixteen lines; and then when the poor man hath proved the Priests Bill to be full of lies, the lyer is not punished, that works not for the poor man; *I will have meanes*, saith he that is called the Priest; and then the poor man gives in his answer against his lyes, that hath done no work for, nor hired him; and then the Judges they will not take it, unless the poor man will swear and break Christs command, and deny himself to be a Christian, and enter into the Jews and Heathens state, and become like them, swearers, which Christ and the Apostles saith, *swear not at all*; then cryes the rash, and fierce, and furious Judge, will he not swear? take him away, and cast him into prison, into the *Fleet*, and there lyes eight of them, besides more in many Goales of the Nation because they cannot

ſwear; and then when the Judge and Prieſt hath gotten this Chriſtian into priſon, becauſe he will not ſwear to his anſwer, then the Prieſt goes home, and makes havock of this poor mans goods, and takes his very corn, beaſts, horſes, plough-gear, and beds, cheeſe, bed-clothes, childrens clothes, ſhifts, to the very childrens bibs; and thus many Chriſtians, becauſe they will not break Chriſts command, and give him meanes, them they do not work for, are thus uſed by them whom they never hired; but their rejoycing is in the Lord, and comfort, and not in men that will not do them juſtice; the cry is now, *if he will not ſwear take him away*, and if he will not give the Prieſt tythes, though he never hired the Prieſt, nor ſet him on work, take treble damage of him, and then wreck him; and then the Prieſts who hath a Commiſſion, whoſe conſciences are ſo ſeared, to take of them they no work for; they will take treble and treble, as you may read in the book called, *The ſufferings about Tythes*. Now if theſe doings is not the way to bring the hand of the Lord upon a Nation, judge ye that are wiſe and ſober in heart, and what Courts theſe are; that have no more feeling of juſtice amongſt them, to plead the cauſe of the poor country men, that are not skill'd in their wayes and inventions.

Now ſaith the Writ the Prieſt hath brought forth, *you muſt appear in your own perſons*; when the poor man comes two hundred miles to the Court, and doth appear by the Writ, though the Prieſt hath done no work for him, nor he hath not hired him, ſaith the Court, *you muſt appear by an Attorney*, this ſayes the Court; but ſayes the poor man, did not you grant out a Writ that I ſhould appear in my own perſon? I but ſayes the Court, you muſt fee an Attorney, give him ten groats; I but ſayes the poor man, why did you wrong me by a Writ, and bring me up hither, and ſay I muſt appear in my own perſon; and how can I ſay I appeared in my own perſon, or how can you ſay I appeared in my own perſon, when the Attorney appeares for me? and ſo I make you lyers, and my ſelf both in this

caſe;

caſe; and ſo I ſee the ſeat of juſtice is not amongſt you: then the poor man cryes, and is grieved to ſee the Bar ſtand up againſt Juſtice and Innocency, and ſayes the poor man, I am able to plead my own cauſe, and the Judges of old was to hear the cauſe of the poor as well as the rich, and there is no talk of Attorneys, or ten groats fees to them, and I am able to plead my own cauſe: Oh how are the Judges loſt from the ſtate they were at firſt in the dayes of *Moſes*, cryes the poor man, that I cannot be heard except I will give an Attorney money, and give him a gift? oh ſayes the poor man, this is contrary to *Moſes*, this is contrary to the Judges of old, and the Prophets of God, who ſaid, Gifts blind the eyes of the wiſe; oh ſayes the poor man, now I ſee the wiſe eyes are blinded with their gifts, *Lord help me, for thou art juſt, who judgeth amongſt the Judges*, how contrary are theſe to thy ſervant *Moſes*, who bids the Judges hear the cauſe of the poor as well as the rich, and now I cannot be heard neither in anſwer nor in appearance, except I will fee an Attorney, give him ten groats, ten ſhillings to a Counſellor, though I know my cauſe my ſelf, and am able to ſpeak of it: Juſtice was never bought nor ſold for money, for that is of God free, ſaith the poor man.

When I have entred in my appearance, and taken a copy of the Declaration againſt me, and given in my anſwer, the Judge and Court will not receive it, unleſſe I will tranſgreſſe my Redeemers command, and ſwear; oh grief! oh lamentable cryes the poor man, the cauſe of all theſe things coming out againſt me is the Prieſt, he hath done no work for me, I have not hired him, yet he ſummons me up two hundred miles, I muſt appear perſonally, and when I come there, the Judge tels me, that gave forth the Writ, I muſt appear by an Attorney, and fee him, cryes the poor man, here is no truth neither in Prieſts, nor Judges, nor Courts, who ſay I muſt appear perſonally, and when I come here, an Attorney muſt appear for me, and make me a lyer: Oh lamentable, cryes the poor man, is juſtice fallen to the ground? who would have thought

the Judges had been so; and when I give in my answer, I must have a Counsellors hand, and he must have ten shillings: Ah saith the poor man, *you are for money, I am for justice*, I know my own cause, I need not have a Counsellor: The Law being grounded upon Reason, I know Reason and unreasonablenesse, so I by that meanes, and every poor man, is able to plead his own cause, and appear in his own person without Attorney and Counsellor: And sayes the poor man to the Judge and Lawyers, how can you give these men, according to Reason, on which the Law is grounded, treble damage of me, whom he hath done no work for, nor I never hired him, neither is he my Teacher, Christ is my Teacher, neither is he my Priest, Christ is my Priest, neither is he my Leader, Christ is my Leader, neither is he my Bishop, Christ is my Bishop: Alack for you, sayes the poor man, I look'd for justice amongst you, and equity, and the Law of God amongst you, according to Scripture, to doe as you would be done by, should another man come and take treble damage of you that never did work for you, you never hired, nor you owe him nothing? now consider this, that the Law is, *to do as you would be done by*, and the Lord is my help, saith the poor man.

Now it is an unjust thing for one man to be compelled by a Law to mend another mans house, another's meeting-house, which they worship in, as to mend the old Mass-house, called the Church, in which the world sets up their worship, for all these Masse-houses was set up since the dayes of the Apostles, set up East and West with a cross at the end of them: Now them that will have them, let them maintain them, if they will, if they will not, they shew but their covetousnesse, and a dishonour to their Church; and them that will have a Ministery let them maintain it, and keep them within the Law and Gospel, and let them not sue other Congregations and Assemblies to maintain them they do no work for, for that is abominable and unrighteous; so every Congregation and Assembly maintain their own Ministers, if they will have them

them, that they like best, and let none be cast into prison about Religion, and let not a Minister or another Congregation goe out of his own to sue another of anothers Congregation, and cast him into prison till death if he will not give it him: The Lord God is come to teach his people himself, and these shall not be the Teachers of his people, that will destroy mens lives for meanes, neither do they follow Christ, who comes to save mens lives; so that is a false Ministry, who will destroy mens lives for meanes; let every one maintain his own meeting-place, and his own Minister, that will have one, and there is the Law of Equity; for should all the Congregations, the *Quakers*, *Baptists*, *Independents*, *Seekers*, *Brownists* compel the Priests to maintain their meeting-place, or give their Speakers maintenance, and if the Priest would not give it them, sue them at the Law, have them before Courts, cast them into prison till death, get a company of men and spoil their goods, take away their cheese, bedding, shirts, clothes, swine, wooll, corn, beasts, horses, plough-geer, the very bibs for children, and drink their beer, and let the rest which they cannot drink flow on the floor, as the Priest did in *Kent* and his company? or again, should the *Independents* compel the *Baptists*, or the *Baptists* the *Independents*, to maintain their meeting-house and Minister, if not, cast them into prison, and hale them before Courts? or should the *Quakers* compel the *Independents*, or *Baptists*, or *Seekers*, or the Priests, to maintain their meeting-house and their Speaker, and cast them into prison till death if they would not, and spoil their goods, such as they doe no work for, as the Priests doe, then they should be their examples, and follow them; but they abhorre such things, who have Christ and the Apostles for their examples, and they follow them.

And for an Indictment to be drawn against a man, *That he went over a mans ground with carts, and horses, and sheep, and oxen*, when he went over but only a hedge, on foot himself: Is this simplicity or equity, *so say and so do*, which is the Law? Must not the Lyer be punished here according to the

the Law of God? *but this is our forme* ſa'd the Judges; but is this the form of ſound words which the Apoſtle bids keep to? have you not trampled upon his doctrine and ſlighted it? and got into a form of unſound words, and denied the form of ſound words? An Indictment is drawn againſt a man, and in the Indictment it is ſaid, that *the man ſtruck him with a fork, ſword, ſtaffe, and with his*; it may be he never lift up his hand againſt him; *this is our forme* ſay they: Now this is not a form of ſound words, *ſo ſay and ſo do*, but a form of unſound words, and ſo judged by the Law of Liberty; *and ſo though we ſend out Writs, that every man ſhall appear in his own perſon, and when he comes before us we tell him, he ſhould appear by an Attorne, and give him ten groats, and ten ſhillings to a Counſellor, how ſhould we Lawyers live elſe? we may hang our tools on the hedge*, ſay they: I but ſayes the poor man, I know Equity and reaſon, to give thee ten ſhillings, to ſet thy hand to this, and ten groats to an Attorney, and eight pence a ſheet, when it may be there is not above ſixteen lines in the ſheet, this is unreaſonable; and whereas you ſay, I muſt appear in my own perſon, and now you tell me, I muſt appear by an Attorney, *this is our form* ſayes the Judge. I but ſayes the poor man, this is not a form of ſound words, nor the form of the Law of God, ſo ſay and ſo do, but this is the form of lyes; for if I ſay I will appear in my own perſon, and you ſay I muſt appear in my own perſon ſuch a day, and if I doe not appear I ſhould be a lyer, and if I doe appear, and you will not take it, then you are lyers; ſo you are not come to the form of ſound words: and ſaith the poor man, I have given eight pence a ſheet which hath not above ſixteen lines in it: The Prieſt hath put in againſt me, and he ſaith, I have thirty load of corn, and ſo many ſheep, and beaſts, and oxen, when I have not half ſo many: and ſaith another poor man, priſoned at *Hartford*, the Prieſt declares, I had ſo many ducks, geeſe, calves, and cowes, and apples, when I had none, this is our form, ſaith the Judge of the Court; oh dear! ſaith the poor man, what a form of lyes? this is not a form of ſound words; oh

have

have you trampled down the Apoſtles Doctrine, and true chriſtians, who ſhould keep the form of ſound words! but that is the form of lyes, for I keep never a pig, nor duck, nor hen, nor gooſe, nor calfe; and did not *Moſes* and the chief Magiſtrates and Judges at the firſt ſay, lyers ſhould be puniſhed, and that which he thought to doe to another ſhould be done to him? And how can ye have ſuch a form? who is the Author of this form amongſt you? An Indictment that a man went over a ground with carts and horſes, when he went over a hedge on foot; that a man ſtruck a man with ſwords, and bils, and pikes, when he hardly life up his hand againſt him; that a man hath thirty load of corn, and a hundred of ſheep, and thirty geeſe, and ſo many cherries and plums, when he hath not a quarter ſo many; a man muſt appear in his own perſon, and then they will not take it without an Attorney; is not this a lye found in this Writ, and a lye in all your formes? unſound words, not a form of ſound words that cannot be condemned, but a form or unſound words, which is to be condemned, which is not a forme of truth.

Would it not have been an unrighteous thing in the dayes of the Apoſtles, for the Jews and Gentiles converted, to be compelled to maintain the Jewes Prieſts, and mend their Temples, and the Gentiles to have maintained the Jewes and their Prieſts which was not converted, as now people are compelled ſince the dayes of the Apoſtles, in the Apoſtacy, to maintain the Popes Maſſe-houſe, and the Prieſts made at his Schooles by the will of men, and preaches at his houſes, as *Trinity* Colledge, *Emanuel*, St. *Paul* St. *Peter*, St. *Gregory* St. *Auſtins*? here is the Popes names that he names his houſes by.

And it is unequal and unjuſt for priſoners to be brought into a court by a Goaler, and the Judge and court ſay, he came in by force of armes, becauſe he would not pull off his hat as the Judge ſaid at *Lancaſter*.

And it is an unequal thing for a man coming into a court before a Judge, and becauſe he will not put off his hat

hat, fine him forty pounds, or a hundred Mark to the Protestor, and the prisoner that is fined by him, asketh him for a Law, instruct me in that Law, or that custom, if it be a custome, who was the Author of it, or where is it written in Baliwick or Wappentake? who was the first Author of them? in what Statute is this Law written, that I must pull off my hat, and uncover my head, which is for the service of it? for the Law is for the uncovering of people of all corruption and unrighteousnesse, and for the keeping down mens wils, who would usurp Authority, and for keeping of men from respecting of persons, for such as doe, are convinced by the Law to be transgressors; and so say and so doe, and he that so sayes and doth not, is judged by the Law of Liberty, and the Law is that all men should doe equally and righteously, and that is the higher power called, and that goes over all unrighteous power, evil doers, and sinners, and there is a terror to them, and murtherers, and is life for life, and bloud for bloud; and if a thief steal restore five fold, or four fold, or to be sold for his theft, and if they kill a thief in the day time, there shall be bloud shed for him.

And when the Judge is askt by the prisoner concerning the hat, what Law and custom is for it, and where he may read it? Oh cryes the Judge, and swels, and rages, and full of fury, I doe not carry my Law books upon my back; I but saith the poor prisoner, the Judges of old was legs to the lame, and eyes to the blind, and a help to the helpless, and why wilt not thou and you inform me of that Law and custome that sayes, I must be fined a hundred mark, and forty pounds, if I will not put off my hat to you: why will not you instruct me in that Law? why will you keep me and poor people blind, and not instruct me in that custome, if it be one? saies the Judge; if you will put off your hat I will do you justice, if not take him away Gaoler; and thus the poor prisoner goes away uninformed in the Law and custom, not knowing the ground and author of it, the Judge not informing him, contrary to *Moses* and the Judges of old, and the Scripture, which saith, They

shall

ſhall teach them in the Law, and inſtruct them in the Law, yea and teach their children the Law, that all might know it and fear.

Now putting off the hat is but a cuſtome got up amongſt the Chriſtians (and fining for not doing it) ſince the Apoſtles in the Apoſtacie, a vain cuſtome, ſet up by Traditions, which is a worſhip of men, and of the beaſt, and honour below, and an Idol ſet up by tranſgreſſors; and ſaies the poor priſoner, I never read in all the Courts among all the heathen upon the earth, from the foundations of the world, among all the Courts, and Kings, and Judges, and Magiſtrates, amongſt the people of God, that ever they required, or had any Law or cuſtome, that men ſhould put off their hats that came before them, or elſe be fined a hundred marks, or forty pounds, or more, or leſſe, to the chief Magiſtrate of the Nation, lie in priſon, or pay it; and I never read amongſt all the Aſſemblies or Congregations of the Saints, that was amongſt the Apoſtles before the Apoſtacie, that ever Chriſt the King, the chief Biſhop, Captain, Shepherd, Law-giver, who hath the Government upon his ſhoulders, that he or his Apoſtles commanded any to put off their hats that came before them, if not fine them a hundred marks, or forty pounds, or impriſon them till payment. Now there is a cuſtome, that is vain, Heathens ſet up that be in the tranſgreſſion, which is an Idol, an honour below, which is the hat, which men if they have it not, they are all in a rage, and will not doe them juſtice without it; ſo the hat makes all men in tranſgreſſion fooles, and deſtroyes their honour, their worſhip, not giving it, and throws down their Idol, and ſuch ſeek the honour which is from above, and worſhips God in the ſpirit, and comes into the good cuſtom: You deny civility, cry they, in not bowing the hat to us; that which rageth, which hath not the hat bowed to it, is not in the civility. Now civility is that that deſtroyes rage, and brings men out of tranſgreſſion, and

destroyes the Idols honour below, and will-worship, and brings men out of transgression, in which there stands peace & no rage, and this is civilitie, and curtesie, known out of transgression, will-worship, and honour below.

The prisoners are brought into the court, the Gaoler, or the cryer knocks off their hats, takes them from them, the Judge is angry and wrath, give them their hats again, saith the Judge, and the poor simple prisoners puts them on; put off your hat, saith the Judge to the prisoner again; shew me a Law saith the poor prisoner; I will shew you none, saith the Judge, I doe not carry my Law books on my back; shew me where it is written; take them away Gaoler, I will ferk them, saith the Judge *Glynn*, they will destroy both the Magistrates, & Government, and Ministrie: Ah cries the poor prisoner, doth the hat destroy Magistrates, and Government, and Ministrie both? doth it all end in the hat; and will a hat destroy Ministers and Magistrates? I own Magistrates, and the higher Power, (doe me justice) and I own the Ministers of Christ, made by the will of God, that will not destroy mens lives for tithes, and spoil their goods, and destroy their families, making havock of their goods that they doe no work for, but such as teach for filthy lucre, love of money, bear rule by their meanes, seek for their gain from their quarter, can never have enough, seek for the fleece, divine for money, called of men Master, which Christ saith, be not ye so, ye are all brethren; you have one Master, even Christ, and therefore such as Christ and the Apostles cried against, and disallowed; I dare not own, I fear God, who disapproves such, and ownes his Prophets, and his Son, and his Apostles, and heares him; so such as God sends I own, (not of men) so I own Magistrates and Ministers, and honour the higher Power with my soul; the Prophets and Apostles of old, and Christ declared against the false Prophets, and Magistrates, and Ministers, and the corruptions that was in them, therefore doth that follow, that they deny the

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true Magiſtrates and Miniſters? and what a Miniſtrie and Magiſtracie is that, which will be deſtroyed with the hat? Oh what a covering of darkneſſe is got over you! and of prejudice and hardneſſe of heart and wickedneſſe, that now in the ancient of dayes a hat makes ſuch work with you? how doth your tranſgreſſion appear out of the life of *Moſes*, the Judge of all *Iſrael*, the Kings ſaid, uncover not your heads; and *David* the King, *Samuel* 2 15. and *Moſes* the Judge, *Leviticus* 19. and *Nebuchadnezzar* in all his fury and rage, did not caſt the three children into the fiery furnace becauſe they would not bow the hat to him, or his courts, or Judges, or Officers, he did not bid fine them, caſt them into priſon; it was never read throughout all the world, that ever any had a Law or a cuſtome to fine men a hundred marks, or forty pounds, becauſe they would not bow the hat to them, or caſt them into priſon till payment; and more hath been caſt into priſon, and fined by the Judges and courts within this age, then ever was in any in the world before, or ever was read of by you which call your ſelves the reformed Religion, churches, Miniſters, and Government, and nothing will appeaſe your wrath, but that which comes from the duſt, and turnes to duſt; muſt not that honour be laid in the duſt, that looks for that that comes from the duſt, and returnes to the duſt? and is not that the tranſgreſſor, that ſeeks not for the honour which comes from God; when will ye be wiſe ye Judges and Rulers of the earth, and be inſtructed, and learn the humility that goes before the honour, that you might be honoured in the hearts of all the people? and to live in the higher power, which every ones ſoul muſt be ſubject to, and that honours it; it is an honour for a man to ceaſe from ſtrife, and to be humble, and to do juſtice without reſpect of perſons, or without reſpect of a hat; for if a Lord or an Earl come into your courts, you will hardly fine him for not putting off his hat, for coming before you, but it is the poor that ſuffers, and the rich

bears with the rich, and the poor have been trodden under foot, and the Servants of the Lord for a thing of naught.

And the Scripture saith, *Thou shalt not let sin lie upon thy brother, but reprove them*, and thus saith the Law of God and *Moses* the chief Magistrate; but when this Law was transgressed, they that reproved sin in the gates was made a prey upon, and made himself a prey; and now you persecute them as sturdy Beggars, which beg not at all of you, and such you whip and prison as vagrants, and let vagrants go free, and sturdy beggers up and down your Towns, which is a dishonour to your Religion, Church, Ministry, Teaching, Government, and worse then the Jewes, who had tithes, which tithes was enough for *Levi*, widdows, strangers, and fatherlesse, and that there need not be a begger amongst them; and such as reprove sin in your gates, Markets and Steeple-houses, and be in the life of the Apostles and Prophets, you persecute them, and whip them, and imprison them, and send them away with Passes, as vagabonds and sturdie beggers, as witnesse *Marlborough*, and many parts in the West. Now a vagabond is one that is in the wrath and envie, and a murtherer, that hath not a habitation in God, that hath not eternal life abiding in him, and all sturdie beggers; and sturdinesse is come in by transgression amongst the wasters, oppressors, and destroyers in the fall, from the Image of God and transgressing of it, which the Law provides, added because of transgression, the higher power, that there shall not be a begger, and the commandement given, according to the Law, which takes the tenths, will give enough to strangers, fatherlesse, widdows, *Levi* the Priest. Now that Priest that takes tithe, the tenths, and will not give the fatherlesse, widdows, and strangers enough, that there be not a begger amongst them, he is not under the Law. Now the Gospel, the power of God to salvation to every one that believes; where Christ

where Christ is known the Redeemer from the earth, the ninths and tenths both, to reign upon it, there is no begger there, he reignes upon the earth; this was amongst the Apostles; now they that have set up ninths and tenths since the dayes of the Apostles, they are Apostates, and their tenths they do not make use of, to fill the widdows, to fill the strangers, to fill the fatherlesse, so tramples under the Ordinance of God, (according as they doe professe) tenths or tithes, and yet they will say, they are Ministers of Christ, and the Gospel; they are unlike to them (or the Law) which saith, the Priesthood was changed that took tithes, and the Commadment disanulled that gave them, and the Ordinance blotted out, and so they preach Christ and the Gospel, which redeems people out of the ninths and tenths, up to God, to reign upon it; and thus you have lost your savour, and acts contrary to Scripture, and are become that salt that Christ speaks of.

Let all Judges, Lawyers, Attorneys and Clerkes, lay down their fees, and gifts, and all Priests or Ministers lay down their tithes, stipends, gleab-lands, *Easter* reckonings, Midsummer dues, offerings, the Popes wages, let them all go out free, Judges, Priests, Ministers, Lawyers, Attorneys, and none to judge for money, nor preach for money, tithes, nor land, nor offerings, and then it will be seen who loves his neighbour as himself, who will come to the Law from that which blinds him, and then it shall be seen who will preach the Gospel freely, that they may live of it, and who will thresh, and plant vineyards, and get flocks, and this will be the way to restore Judges, as they were at first, out of that which blinded them, and to restore Ministers as they were in the dayes of the Apostles, into that they were in, and this is the Word of the Lord God to you all; and then you shall see who will be serviceable to the Creation, and glorifie God in his Generation, and to judge for God without respect, such will

break the jawes of the wicked, and are eyes to the blind, and legs to the lame, and a help to them that cannot help themselves, and here the higher powers shall be known, which high and low, rich and poor, all must come to the light, that of God in them, which Christ hath enlightned them withall, before they see it, feel it, and receive it.

And it is an unequal thing for people to pay Clerks wages for saying *Amen*, when the people are such as do not hear him that he demands wages of; if they will not give it him, he will strein their goods, and make havock of them; and this never was in all ages known amongst the Jews, or Heathen, or Apostles, but amongst the Apostates since the Apostles, that ever any had wages and money to say *Amen* and other things, as giving the *Psalm*, and turning the hour-glasse, which the Priest prayes and preaches by; Now this Clerk will have money of them that doth not hear the Priest, nor hear him say *Amen*, that are of other Congregations his own Congregation is not able to maintain him; now it is known, proved, and tried, that the Priest will not pray without money, but he will have money for it, and preach without money, and sing without money *Davids* prayers, propheſyings, quakings, fastings, reproachings, cryings, wastings, &c. without money, and by the glasse sell it out, by the glasse that is his measure, and will have money of them that will not buy of him, nor have none of their merchandize, and heares them not, and sets them not at work; and yet these that sells and preaches Christ, and the Apostles, and Prophets words for money, by the hour-glasse, that is the Priests measure, some two or three measures of a day, (there was one moved of the Lord to goe into the Steeple-house, and take down the Priests glasse before his face, which he was persecuted for, and like to have lost his life, which was at *Kendal*) and so such the Lord accepts, that sings freely,

ly, and prayes freely, in the ſpirit to the Lord, who knows the mind of it, and ſuch comes to know the Scriptures, which was given forth from the Spirit of God; and ſuch as are Miniſters of the Spirit, the Lord accepts, and ſings in the Spirit, and worſhips God in the Spirit, they come to live in that that gave forth Scriptures; and doe not make a Trade of the Scriptures, words given forth in ages paſt.

Some paſſages and proceedings in Courts.

WHen a Writ of *Sub pœna* goes out of the Exchequer or Chancerie, it commands a man to appear in his own perſon ſuch a day, on pain of a hundred pound; & when the poor man comes to the Court honeſtly, as the Writ commands, in obedience to the Law, there ſtands men, called tip-ſtaves, with great ſtaves in their hands, and cries, be uncovered, you, put off your hat, or elſe it is a contempt; Saies the poor man, this Writ commands me to appear this day in my own perſon, on pain of a hundred pound; then the tip-ſtaves puls him and hales him, and ſaies, he ſhall not come in, and keeps him out, and bids go get an Attorney to appear for him; then the poor man waits till the Judges riſe, and when they come forth of the court tels them, that he is come to appear in his own perſon, as the Writ commands him: the Judges bids him goe to the Office and get an Attorney; the poor man replies, this Writ of mine commands me, all excuſes ſet apart,

apart, to appear in my own person, and here I am, is not this appearance? No, said *Roger Hill*, one of the Barons of the Exchequer; this is not appearance; (take notice Reader) the Statute Law saith, a man shall appear in his own proper person, and the common Law saith, appearance is the parties coming into the court: And whether shall the poor man believe, the Law, or Baron *Hill*? *Body of the Common Law*, ch. 42 by *E. W.*

Then the poor man goes to the Office, and tels an Attorney that he hath appeared, and desires him to record his appearance which he hath made, and he will give him four-pence for his recording it (which is his due;) saies the Attorney, you must first give me ten groats to appear for you, and then I will record it for four pence; the poor man replies, I have appeared my self in my own person, as the Law commanded me, and therefore it is a very unreasonable thing to ask me ten groats for work that I have done my self; saies the Attorney, that is not appearance, you must fee an Attorney, for you cannot appear your self; then saies the poor man, this is a false Writ, take it again, and make it right the next time, and command an Attorney to appear, and discharge me: No, no, saies the Attorney, the Writ is true, and it is yours, but you must get an Attorney to appear for you; saies the poor man, my Writ does not say so, for there is not such a word as Attorney in it, but it commands me expresly to appear in my own person; well, well, saies the Attorney, give me ten groats and I will appear for you, and then I am your person; that cannot be, saies the poor man, ten groats can never change my person, and therefore I desire thee record my own appearance which I have made, and that will be truth without any lying or dissembling, and I will pay thee for thy paines; saies the Attorney, but if I should record your appearance in your own person, what will become of me and all other Attorneys hereafter? Saies another Attorney, if such as you come we may

may goe hang our tools on the hedge; the poor man replies, I have nothing to doe with what you doe with your tooles, if you had not sent this Writ for me, which commands me to appear in my own person, I could have been very willing to stay at home and follow my work, but seeing the Law commanded me, I thought it my duty to come and obey the Law, for the Apostle saies, Let every soul be subject to the higher powers; indeed if I had been sick, or lame, or impotent in my body, that I had not been able to come, then I had a very good excuse, and the Law hath made a very good provision in such a case, in a Statute made the seventh year of King *Henry* the fourth, chap. 13. the words of the Statute are these as followeth.

Item. Whereas many of the Kings liege people be outlawed, and many waved by erronious processe, and be so impotent in their bodies by divers malidies & infirmities, that they may not come in their proper persons before the King in his Bench, there to make their suits to reverse such erronious processe, It is ordained, and established, that every Justice, of the one Bench, and of the other, and also the chief Baron of the Exchequer shall have power to examine the same persons, having such malady and diseases openly known; and thereupon may the same Justices, and the Baron, and every of them, by their discretion, record their Attorney in this case, provided alwaies, that in the Writ of *Capias ad satisfaciendum* the common Law shall hold place.

And also by another Statute, made in the seventh year of King *Richard* the second, it was agreed, That if any man which is of good fame be out of the Realm, in such a case he may have an Attorney, and such Attorneys, in the absence of their Masters, may answer for them, &c.

But (saies the poor man) though these be very good Laws, yet this is not my case, for I am not beyond sea, nor sick, nor lame, nor impotent, and therefore I am bound by the Law to appear in my own person.

(Saies an Attorney) thou are an impudent fellow, to come to take away our Trade: saies another Attorney if you will not have an Attorney to appear for you, we will

ſend an Attachment for you, and commit you to priſon for a contempt.

Take notice all honeſt men, if the poor man appear in proper perſon, as the Law commands him, and will not ſee an Attorney, as their will only commands him, this the Lawyers cals a contempt; and judge honeſtlie now between the poor man and the Lawyers, whether this be a contempt or not. Then if the poor man, for fear of the pretended contempt, doe ſee an Attorney, then ſaies the Attorney, you muſt anſwer the bill, or elſe you will be in contempt; ſaies the poor man, give me the bill, and then I will anſwer it; but ſaies the Attorney, you muſt firſt give a rule; a rule, what is that? (ſaies the poor man) give me a groat (ſaies the Attorney) and I will give a rule for you, for you cannot doe it your ſelf, then the poor man gives him a groat, and then he writes or ſpeaks a few words to the Plaintiffs Attorney to bring in the bill: now ſaies the Attorney, you muſt anſwer this bill, or elſe you will be in contempt; give me it then (ſaies the poor man) and I will give him an anſwer to it; no, no, (ſaies the Attorney) I muſt take a copy of it for you, and you muſt give me eight-pence a ſheet for it; that is very dear (ſaies the poor man) & I work very hard a great while for a little money, and truly I am not willing to part with it ſo lightly, but if you will write me a copy for as much money as I could get by my work while you are writing it, I ſhould be very willing to pay you, for I am very willing to do as I would be done by; but I will not do ſo (ſaies the Attorney) for I muſt have eight-pence a ſheet for it; then (ſaies the poor man) if you will not write it for a reaſonable price, let me ſee it, and I can write it my ſelf, or elſe get my friend to write it for me; no, no, (ſaies the Attorney) we will not let you have the Record to write a copie of it your ſelf, nor your friend neither, you muſt appoint an Attorney to write a copy of it for you; well then (ſaies the poor man) it appears that I have power to appoint an Attorney to write a copie of the bill for me, & without me no Attorney can, nor dare meddle with it, and therefore either write it for me at my price, or elſe give me it, and I

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will write it my ſelf; what a ſtrange man are you (ſaies the Attorney) do you think that we muſt work at the ſame rate as you work at? why ſhould you not (ſaies the poor man) for the Scripture ſaith, *Whatſoever you would that men ſhould do unto you, do you ſo unto them*; well, well, (ſaies the Attorney) but my fees are due unto me by the Law of the Land; it is true indeed (ſaies the poor man) there was a Statute made in the ſeventh year of King *Richard* the ſecond, & the fourteenth chapter, which ſaith, that Attorneys in the abſence of their Maſter may anſwer for them, and therefore I being Maſter am willing to give thee as much as I can get my ſelf, & me thinks thou ſhouldſt be content with it, for I am willing to work for two pence half penny an hour, that is half a crown a day, & work but twelve hours on a day, & I think that is good honeſt wages, & if thou will not work as cheap as I do, I being thy maſter, let me do my work my ſelf; but my parents bred me up to this (ſaies the Attorney, and it coſt them a great deal of money, & me a great deal of time, before I got any money for my ſelf, and then how do you think my labour ſhould be as cheap as yours? Well, (ſaies the poor man) my parents alſo bred me up, and gave money to bind me apprentice, and then I ſerved ſeven or eight years before I got money for my ſelf, then reckon my money and my time, as well as thy money and thy time, and then why ſhould not my labour be as good as thine? And now I ask thee by what Law thou demandeſt eight-pence a ſheet? It is the rules of the Court (ſaies the Attorney) and alſo an ancient cuſtome; I have heard ſome ſay (ſaith the poor man) that it is a maxime in Law, that an evil cuſtome is to be aboliſhed, and truly I think it a very bad cuſtome, that would compel me to pay an Attorney 8 d. a ſheet, and have ſo few words in a ſheet, that a Lawyer or his boy can write nine ſheets of it in an hour, how can you in conſcience ask me five or ſix ſhillings an hour for every hours writing, and when thou haſt done, I could write as much my ſelf in one ſheet as thou writes in twentie, beſides I know this, that many times thou haſt more work then thou canſt do thy ſelf, and then thou hires another man to write

for thee, and then thou gives him but a penny a ſheet, and wouldſt thou take 8 d. a ſheet of me, for that which he can afford to do for a penny a ſheet? this is contrarie to equitie and good conſcience; beſides *Magna charta* ſaith, we will ſell no man juſtice nor right; and therefore I am very hardly uſed, if I can neither have juſtice nor right except I buy it at ſuch a dear rate: Well, well, (ſaies the Attorney) if you will not take a copy of the bill and put in an anſwer, it will be a contempt; then if the poor man take a copie of the bill at this unreaſonable rate for fear of a contempt, in reading it over he finds many things in it that are not true, & then he tels the Lawyer that there is many things in this bill that is not true, and asks why they put ſuch things in? this is our formalitie (ſaies the Attorney;) then your formalitie lies (ſaies the poor man:) And then if the poor man write a plain honeſt anſwer, and bring it to the Lawyer, and ſay, here I have brought my anſwer to the bill; this is not an anſwer (ſaith the Attorney) you muſt go to a Counſellor, & get him to write an anſwer for you; why ſhould I doe ſo, (ſaith the poor man) muſt I anſwer the bill, or the Counſellor? no ſaith the Attorney, you muſt anſwer the bill, but you muſt get a Counſellor to do it for you, for he will write it according to law, and put his hand to it; I can anſwer my ſelf in truth (ſaith the poor man) & put mine own hand to it; and why ſhould not my own anſwer be taken with my own hand to it, I being the man that is commanded by the Law to anſwer; if you do not get your anſwer with the Counſellors hand to it (ſaith the Attorney, it will be a contempt. Then if the poor man for fear of a contempt do go to a Counſellor, then he muſt firſt give him his fee, and then if he be but an ordinarie Counſellor, it may be ten ſhillings may ſerve, but if he be a great one, which is gotten to the degree of the Coife, or a Sergeant at Law, then it will be more; and then the Counſellor will write an anſwer, and dreſs it finelie with many fine Lawyers words, many of which the poor man knoweth not what they mean, they being to him as a ſtrange language, and by his ſo doing he ſets a new face upon the poor

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mans answer; and so his answer becomes such a one as pleaseth the Counsellor, whether it pleaseth the poor mans own conscience or not, for if the poor man be conscientious, & would plead honestlie, according to the Scriptures, and the just and righteous laws of this Nation, then the Counsellor will not put his hand to it, except it please him, (so in very truth) it must be the Counsellors answer in the poor mans name, and if the poor man will not put in such an answer, it is called a contempt; & when the Counsellor hath drawn such an answer in the poor mans name, then he must go to his Attorney, or some other man, and get him to ingross it in parchment, and then he must pay for that also; and when the poor man hath done all this, he must go before a Master if it be in Chancerie, or before a Baron if it be in the Exchequer, and then he must be sworn to that answer, & give the Master or Baron that swears him 4 d. but if the poor man declares, that he cannot swear for conscience sake, because Christ hath commanded, *swear not all*, then neither Master nor Baron will take his answer, but chide him, and frown upon him (& said Baron *Nicholas*) if you will not swear, we swear, and if you will not swear, you shall go to prison for a contempt: Shew me that law (saith the poor man) that commands me to swear to my answer: (said Baron *Nicholas*) we know a law, though you do not; tell me then when that law was made, & by whom (saith the poor man) that I may read it, for the Law of *England* is to be read to the people four times a year in full countrie, as appears by the 28 year of King *Edward* the first, & the first chapter, and many other good laws, & therefore I desire to know when that law was made, that commands me to swear to my answer; Get you gone sirrah (said Baron *Nicholsa*) I profess if you come before me again I will lay you by the heels.

Then if the poor man, for fear of a contempt or prison, do swear to his answer, then saith his Attorney, here will be replication, and I must take a copie of it for you, & you must give me eight pence a sheet for it; when the poor man reads it, he finds it an ill-favoured thing, saying, that the answer is altogether untrue, unjust, and insufficient in the law, then the poor man tels his Attorney (this is not true) this is our

litie (ſaith the Attorney;) then your formalities are lies (ſaith the poor man;) well, well, (ſaith the Attorney) now you muſt put in a Rejoynder to this Replication; what is that (ſaith the poor man?) give me money (ſaith the Attorney) and I will put it in for you; you cannot do it your ſelf; and many ſuch like dirtie things, (as theſe) he cals to the poor man for money for.

After all this the poor man is ſerved with another Writ, commanding the poor man to appear in his own perſon, to hear judgement, & when the poor man hears his name called, he anſwers, here I am; where is your Counſellor, ſaith the Judges? I am here my ſelf (ſaith the poor man;) but you muſt have a Counſellor to plead for you (ſaith the Judges) Is this cauſe mine, or is it a Councels (ſaith the poor man?) no it is your cauſe, ſaith the Judges and Lawyers; well then ſaith the poor man, if the cauſe be mine, then hear me, for the righteous Law of God, and the juſt law of *England* commands the Judges to hear the poor as well as the rich, without reſpect of perſons, and ſo it doth not command you to hear the counſel only, but me, whoſe the cauſe is; if you will not have counſel your cauſe will ſuffer, ſaith the Judge; I am ſure, ſaith the poor man, a Councellor cannot plead my cauſe, except he have inſtruction from me what to plead, and therefore if I am able to inſtruct a Counſellor what to plead, I am able to plead my cauſe my ſelf, for greater is the teacher then he that is taught, & therefore I ſay, I know my cauſe better then a Counſellor; but ſaith the Judge, you may be ignorant of the law for all this, and therefore you muſt have counſel: but ſaith the poor man, if I know my cauſe my ſelf, as to matter of fact, you the Judges are to inform me, if I miſtake in matter of law, for that end are you ſet there as Judges. But for all this if the poor man be overruled, and be driven to put his cauſe into a Councels hand, then between the Counſel and the Judges, they can make the poor mans cauſe look with what face they pleaſe, & the poor man ſhall have no more law, but juſt ſo much as they pleaſe to meaſure him out; and then then if the Counſellor that pleaded for him be but an ordinarie Counſellor, he will have 20 s. if not 30. & if he be a Sergeant at Law, or Coife-

man,

man, then 40 s. a fee. Then if the poor mans cause be cast, if it be matter of imprisonment, the poor man must go to prison, and then neither Attorney, nor Councel, nor any of them all will go to prison for him, nor give him his money again: in few words, here is the poor mans case, the poor man paies for all, and suffers for all, and the Lawyers goeth away with all, and the poor man must stand by and see himself rob'd of his birth-right.

And now all sober people consider the poor mans case, if it be not against law & reason to be compelled to come to a Court, & when he comes must not do his own work himself for fear of contempts, as they cal them, but must hire other men to do it, whether he will or no, & must pay them for it at a very high rate, giving them more money for one daies work, then he himself can get in ten, and if they spoil his work, yet they will not give him his money again; now is not this far worse then any manual occupation? as for example, if a man go to a Joyners shop, or the like, & bid him make him a bedstead, and give him his money before-hand, if the Joyners tools be naught, & he spoil it in making, yet the man will expect, as very well he may, that the Joyner shall make him a good bedstead, fit for his service, and stand to the loss of the bad one himself, or else give the man his money again; and if so, why should not the Lawyers trie the poor mans cause again at their own charge, till they make it hold, & so shew themselves workmen of their trade, or else give the poor man all his money again, & let him either seek better workmen, or do his work himself next time.

And now I require of all, or any of you Judges or Lawyers.

1. Whether there be any law in *England*, that cals it a contempt for a man to come into a Court with his hat upon his head? if there be, tell the poor man when that law was made, and by whom.

2. Whether there be any law in *England* that cals it a contempt for a man to appear and answer in the court without an Attorney? if there be, tell the poor man when it was made, and by whom.

3. Whether there be any law in *England*, that cals it a contempt, for a man to write his own answer truly, and in plain-

plainneſs of ſpeech, according to his own conſcience, under his own hand, without the help or hand of any Counſel? if there be, tell the poor man when it was made, & by whom.

4. Whether there be any law in *England* that cals it a contempt, for not ſwearing to his anſwer, when as Chriſt hath commanded, *ſwear not at all*, & in obedience to his command the poor man dare not do it for conſcience ſake; if there be ſuch a law, tell the poor man when it was made, & by whom.

5. Whether there be any law in *England*, that cals it a contempt for a man to plead his own cauſe in a court without a Counſellor? if there be ſuch a law, tell the poor man when it was made, and by whom.

If there be no ſuch laws as I here querie, what have you done, O you Judges and Counſellors, &c. to commit ſome poor men to priſon for coming to the Courts at your commands with their hats on, which God hath given them for a covering? & what have you done, in committing many other poor men for contempts, as you call them, for want of anſwers? when as they came to you with anſwers in their hands, and would have given them you, and you would not receive them, becauſe they could not ſwear for conſcience ſake, though they have declared their anſwers to be true, as in the ſight of God, yet have you, or your miniſters, put ſome of them in one priſon, and ſome in another, in ſeveral parts of this Nation, and ſome in a dungeon neer twenty foot deep.

O ye Judges of *England*, would you have ſuch judgement meaſured unto you again, as you have meaſured unto theſe poor men? ſure you would not.

O ye chief Magiſtrates of *Engl.* who putteth ſuch Judges in authority, and ſuffers them thus to oppreſs juſt men, whoſe conſciences are ſo tender to the Lord; is this according to your promiſes and ingagements unto the Lord in the day of your diſtreſs? ſure I am it is not; and therefore all you chief Magiſtrates & Rulers in *Engl.* fear and dread before the Lord God, who will not be mocked, leaſt he come againſt you unawares, and over-turn you, by the ſame arme and power, as he did them that are gone before you, & appoint you a hypocrites portion, for ſaying, and doing the contrary.

THE END. P. M.